

S E L E C T I O N S  
FROM THE  
V E R N A C U L A R N E W S P A P E R S  
PUBLISHED IN THE  
PUNJAB, NORTH-WESTERN PROVINCES, OUDE,  
AND THE  
CENTRAL PROVINCES,

From the 8th to the 16th of March, 1868.

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THE *Koh-i-noor*, of the 15th of February, after extracts from English papers, publishes the following as Bokhara news. "From a letter received, it is learned that the Russians applied to the Shah for permission to establish a cantonment in the *Gool Bâgh*, near Bokhara; the Shah delays in sending a reply, and is considering the subject. The cantonment of Samarkund, which is about seven koss to the north, is now ready, and a great gathering, including the *Reahees* and inhabitants, has taken place there. The Shah of Bokhara has arrived at his capital from Noor Atta; the Russians have reasoned well with him, and endeavoured to show that if he behaves well to them, there will be no interference with those places under his control; Samarkund is one of these, and the Russians have no interference with it."

It is mentioned that the Nawab Sekunder Ali Khan, of Kotla, is about to establish some schools in his territory, and is anxious that the English language should be taught. "The Nawab has now, for the second time, sent Rs. 400 for the University at Lahore."

The *Moofeed-ool Anam*, of the 13th of February, publishes the following under the heading "Disturbance at Patna." "A confidential person states that the inhabitants of Patna had

scarcely recovered from the effects of the famine, when a new calamity has come upon them. A short time since, a tribe or band of *Fars* (Persian) cultivators, with their families, came, and have been the cause of great trouble. Some of them go about begging in villages; others plunder. Only a short time since some of them attacked many of the shops near Azeemabad, and the people gave notice to the police; but they (the police) would not capture them, and when asked why they would not, the reply was to the effect that they were powerless without orders from the magistrate. On receiving this answer, the people became perplexed; and the result is that about three hundred of this tribe are now located about Chutthra, and the shop-keepers of that place are in a great state of alarm." The Editor remarks that he cannot understand why the English do not prevent these doings, as on the side of the *Sirkar* (Government) punishment is always dealt out to criminals.

The *Ukbar Alum*, of the 13th of February, does not contain anything requiring special notice.

The *Punjabee Ukbar*, of the 14th of February, referring to the "shoe question," notices the custom of the Turkish Ambassador and the Shah of Persia, going into the presence of the Queen of England with shoes on their feet, and *Kuzil-bashee* caps on their heads. The writer says, that the editor of the *Hindoo Patriot* wonders how it is that when shoes and caps are allowed in the Durbars of the Queen, there should be any argument upon the subject in Durbars a thousand grades lower.

Concerning the Rajah of Bisthur, it is said there are strange tales. It is said that among other things, after his Durbar duties are over, he takes English dolls whose eyes open and shut, and plays with these toys for hours. The Editor remarks that Rajahs do strange things; but that this one has surpassed all others in this folly of playing with dolls.

The *Meerut Gazette*, of the 15th of February, does not contain anything of importance.



The *Gwalior Gazette*, of the 9th of February, does not afford anything calling for particular notice. Another story is told of a boy, who was lost by his parents at Jhansie, when  $2\frac{1}{2}$  years old, having been discovered sitting near two wolves, who were playing with him. The writer adds, "the man Bulla, who saw this strange occurrence, collected some others, and succeeded in capturing the boy. Wonderful God! That this should be all owing to the good fortune of our *Sirkar*, that a fierce wolf bears love to a human soul of an infant, and the biggest lion allows the kid to sleep near him."

The *Rampore Ukbar*, of the 14th of February, does not call for special notice.

The *Rahnoomai Punjab*, of the 15th of February, copies a few remarks on Abyssinia from the English papers, all of which have already appeared. A quantity of gunpowder is said to have been found buried in the fort of Mooltan. The writer says:—"This gunpowder is supposed to have been in the fort from the time of the Sikh reign. The 109th Regiment has been sent out of the fort, in order that this gunpowder may be all removed from under the foundation of the barracks; and up to the present time, about 700lbs. have been removed."

The *Noor-ool Ubsar*, of the 15th of February, opens with the continuation of the article on "Courts of Justice in India"; and enters into a long explanation of the meaning of the simile "the lion and goat drinking at the same stream." The writer says, that "whatever simile is notorious, there is reason in it; but whatever objection I may have raised in the first instance is correct; it is therefore to be considered; because it is a rule that when a saying is not well understood, and the general meaning not very clear, we are apt to turn from the general meaning, and put some other construction upon it. It is clear that the literal meaning is in no way desirable, because, for instance, a goat and a lion cannot drink at the same place and live; therefore the meaning of this



simile is, that the powerful cannot tyrannize over the weak, even if he has strength to do so ; the lion is powerful, the goat weak in comparison, and the saying of these two drinking at the same place, cannot be construed into anything but justice," &c., &c. After going on in the same strain, the writer proceeds to show that justice should be meted out equally to the rich and the poor ; that in fact, there should be no distinction, but rights only acknowledged ; at the same time some regard should be had to the difference between respectable and disreputable people, "because, for instance, a sweeper comes across a respectable man, the respectable man grows angry and wishes to revenge himself ; in such a case, it should not be considered that they are on an equality, because they are not so, and the abuse of the high and low is not the same. The lower orders are generally bold and fearless, and care not to behave themselves well ; while the respectable classes are more circumspect, and have to endure much from the lower classes. And although it is true that a respectable person ought not to come in contact with a low person, still his very forbearance emboldens the latter," &c., &c. The writer concludes by giving an illustration of his meaning, as follows. "A cook happening to hear his master (a Moulvie) lecturing upon equality in courts of law, is said to have acted upon the argument, and mixed in his master's food equal proportions of every ingredient, and consequently spoiled the whole."

The *Sadik-ool Ubkar*, of the 15th of February, and the *Ukbar Unjumun* of the same date, do not require special notice.

The *Khair-khwah Punjab*, of the 16th of February, quotes the *Julwatoor*. "In the present generation, by the will of God, in a certain zillah some thieves took it into their heads to worship ; and with this idea in their hearts, they went to the *Saraogee* temple, and stole the golden idol, studded with precious stones, each thief taking it into his head to steal the *Parusnauth* image (the idol); the *Saraogees* complained to the magistrate, who enquired who *Parusnauth* was, and whose res-



pected idol? They replied, 'Parnsnauth is to us like the toys your children play with ;' hearing which, the *Sahib* said, 'Fie ; no plaint can be laid for toys stolen.'"

The *Nusseem Jownpore*, of the 11th of February, publishes the following, apparently quoting the *Khair-khwah Punjab*. At "Berhampore, a *chuprassee* made a *salâm* to a gentleman with the left hand, and was punished for it. A proclamation was also sent round the city, to the effect that all shop-keepers, and street passengers who happened to meet the *Sahib*, were to get down from their shops, and bending low, make their *salâms* ; otherwise they would be punished."

The *Sholatoor*, of the 18th of February, the *Ukmil-ool Ukbar*, of the 19th, the *Zea-ool Ukbar*, of the 20th, and the *Suhaile Punjab*, of the 14th, do not require special notice.

The *Kaleid Ummed*, of the 15th of February, publishes the following under the heading "Jeypore news." "A correspondent states, that on the 22nd of January the Maharajah, with the Resident of Rajistan, arrived at Madras, and examined the students there, distributing prizes, &c. After 4 o'clock, the meeting terminated. At night a dinner was given to the Resident, after which he departed for Ajmere."

Under the heading "Taskkund," it is said that the Russian officers have built very nice houses in Taskkund, and that trade is daily progressing there. At Orenburg, two colleges have been established, in which Latin, Unanee, and the Russian languages, are taught.

This paper notices the false report spread some time ago concerning the "falling of the Agra College, by which 200 students lost their lives." This is quoted from the *Gwalior Gazette*, and the accident is said to have happened "during the late rains." The writer adds, "the principal of the Western Government has called for a report of this ; may the result be favorable."



Concerning the Andaman Islands, it is stated that the Commissioner has resolved upon the plan, as far as it is practicable, of seizing the wild tribes, and teaching them the duties of mariners. "Further, that any convicts who will release from their claws any *Ungrez*, will receive pardon for life."

"It is said that the dispute which existed so long between the Maharajah Scindia and Sarookur has been settled; and that the villages of the Maharajah, which were under confiscation, have been restored to him."

The *Malwa Ukbar*, of the 12th of February, notices that there is great complaint of theft in the city of Umritsur. Some Rs. 50,000 worth of property is said to have been stolen from the house or shop of Jehangiri Mull. The writer adds, "the Kotwal is doing his best to detect the thieves. An order has been passed in the city directing all shop-keepers to sleep in their shops at night, and to answer the police when they call out. Those who neglect this order will be fined."

An article is quoted from the *Poorno Chundro Dai*, upon certain irregularities in the management of the States of Dhar. It is said that in consequence of this confusion prevailing in both the work and the Agents of the state, the *ryots* suffer considerably. The writer says, that "the truth is, that worthless persons are entertained in appointments they are not fit to hold." But that as the Rajah's disposition is good, they "are not without hope, that in time, better arrangements may be made," &c., &c.

The *Bhiddia Bilas*, of the 15th of February, the *Rohilcund Ukbar*, of the 15th, the *Oude Ukbar*, of the 18th, and the *Allygurh Institute*, of the 21st, do not call for particular notice. The latter paper publishes an article in English and Oordoo, headed "On the absence of the Element of Muscular Christianity in the present system of Native Education."



The *Oordoo Delhi Gazette*, of the 22nd of February, publishes the following under the heading "Ulwur." "Many complaints were formerly made concerning the mismanagement of the Ulwur State, and the British Government ordered that enquiry should be made into these complaints. It is now said, that after the case of the Nawab of Tonk had been disposed of, Colonel Keatinge looked into the affairs of Ulwur, and found that there was little or no cause of complaint; the Rajah's dependants were happy; the cultivation going on as usual; and the people with one voice exclaimed, 'We are happy and satisfied with the *Raj*!'" The writer goes on to enumerate the good arrangements of the Rajah; the establishment of schools for teaching English; the repairs, &c., of *mahals* and other buildings; and he adds that the Rajah takes great interest in the progress of education, &c. "The jail arrangements are also good—similar in fact to those of Government jails; but there is not that amount of work or method in the Ulwur jails, as there is in the Government jails." The writer concludes by stating that the management of the State is good, but that the Governor-General's Agent has discovered that the roads are generally bad, and always under repair. The writer attributes the prosperity of the State to the good arrangements that existed during the minority of the Rajah, when the seed was sown by able Government officials, which has now produced such good fruit in the Maharajah's rule.

The *Naiya Rajistan*, of the 7th February, does not require particular notice.

The *Lawrence Gazette*, of the 21st of February, after extracts from English papers, Cabul news, &c., comments upon the case of Jullal-ood-deen Khan, and says that he is the son of Sirdar Akbar Khan, who behaved well to the Government troops during the Cabul war. "But," he adds, "much praise is due to our Government, which behaves in a princely way towards all; for when it shows favor even to enemies, friends cannot remain uncared for or disappointed."

Concerning the ill-feeling existing between the Maharajahs of Jeypore and Ulwur, it is stated that the Governor-Gen-



eral's Agent, Col. Keatinge, has, in his Report, attributed it to Lukdheer Singh. The Editor adds, that this opinion is undoubtedly the correct one, as Lukdheer Singh is certainly the author of the mischief; because at the time when the Ulwur districts were plundered, Lukdheer Singh had the inhabitants and bad characters of Jeypore with him, and always took shelter in the Jeypore States. The Editor is further of opinion that "if this Thakoor (Lukdheer Singh) were punished, it would serve him right."

Referring to the complaint of the *Malwa Ukbar* concerning the frequent thefts at Indore, the Editor of the *Lawrence Gazette* is of opinion that they are owing to the *Fouzdar*, "who is doubtless mixed up with the thieves." The following quotation from Sadi is given: "Place a virtuous ruler over the *ryot*, for the founder of the world himself has forbearance."

The *Mofussilite* is quoted concerning the Hurdwar fair, and the arrangements made in connection with it this year.. The editor of the *Lawrence Gazette*, alluding to the credited rumour that the Ganges river will dry up in twenty-four years, says that if this be true, there will undoubtedly be a great gathering there; but he has heard from some of the Pundits, that so long as the moon has light and the sun sheds its rays, the Ganges and Jumna will not cease to flow; that is, they will flow on until the last day: so that the advice of the Brahmins does not seem correct, as the last day is not, probably, so near at hand."

The *Julwatoor*, of the 21st of February, says that in one of the Punjab Courts, before a magistrate, "*Ahl Farung*," (an European,) some *baboo* refused to take off his shoes; and the *Sahib* ordered him to take off both his shoes and his turban before he came into Court. "The *Babco Sahib* has given a petition to the Judge of the Chief Court, Punjab."

The *Naiya Rajistan*, of the 24th of January, and the same paper of the 31st of the same month, do not require particular notice.



The following vernacular newspapers have been examined in this Report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1868.	1868.
1	<i>Koh-i-Noor,</i> ...	Lahore, ...	Feby. 15th	Feby. 17th
2	<i>Moofeed-ool Anam,</i> ...	Futtehgurh, ...	" 13th	" 18th
3	<i>Ukbar Alum,</i> ...	Meerut, ...	" 13th	" 18th
4	<i>Punjabee Ukbar,</i> ...	Lahore, ...	" 14th	" 18th
5	<i>Meerut Gazette,</i> ...	Meerut, ...	" 15th	" 18th
6	<i>Gwalior Gazette,</i> ...	Gwalior, ...	" 9th	" 19th
7	<i>Rampore Ukbar,</i> ...	Rampore, ...	" 14th	" 19th
8	<i>Rahnoomai Punjab,</i> ...	Sealkote, ...	" 14th	" 19th
9	<i>Noor-ool Ubsar,</i> ...	Allahabad, ...	" 15th	" 19th
10	<i>Sadik-ool Ukbar,</i> ...	Bhawulpore, ...	" 15th	" 19th
11	<i>Ukbar Unjumun,</i> ...	Lucknow, ...	" 15th	" 19th
12	<i>Khair-khwah Punjab,</i> ...	Goojranwalla, ...	" 16th	" 19th
13	<i>Nusseem Jounpore,</i> ...	Jounpore, ...	" 11th	" 20th
14	<i>Sholatoor,</i> ...	Cawnpore, ...	" 18th	" 20th
15	<i>Ukmil-ool Ukbar,</i> ...	Dehli, ...	" 19th	" 20th
16	<i>Zea-ool Ukbar,</i> ...	Ditto, ...	" 20th	" 20th
17	<i>Suhaile Punjab,</i> ...	Rawul Pindee, ...	" 14th	" 21st
18	<i>Kaleid Ummed,</i> ...	Lahore, ...	" 15th	" 21st
19	<i>Malwa Ukbar,</i> ...	Indore, ...	" 12th	" 22nd
20	<i>Bhiddia Bilas,</i> ...	Jummoo, ...	" 15th	" 22nd
21	<i>Rohilcund Ukbar,</i> ...	Moradabad, ...	" 15th	" 22nd
22	<i>Oude Ukbar,</i> ...	Lucknow, ...	" 18th	" 22nd
23	<i>Allygurh Institute,</i> ...	Allygurh, ...	" 21st	" 22nd
24	<i>Oordoo Delhi Gazette,</i> ...	Agra, ...	" 22nd	" 22nd
25	<i>Naiya Rajistan,</i> ...	Jeypore, ...	" 7th	" 23rd
26	<i>Lawrence Gazette,</i> ...	Meerut, ...	" 21st	" 23rd
27	<i>Julwatoor,</i> ...	Ditto, ...	" 21st	" 23rd
28	<i>Naiya Rajistan,</i> ...	Jeypore, ...	Jany. 24th	" 19th
29	<i>Ditto,</i> ...	Ditto, ...	" 31st	" 21st

Two papers in Nagree; one received on the 17th and one on the 18th of February.

(True translation.)

GEORGE WAGENTREIBER,

*Government Translator of Selections from Vernacular*

*Newspapers, Upper India.*

DELHI :  
The 16th March, 1868. }



The following yearbooks have been examined in this Report:

Year	Page	Volume	Index
1878	100	100	100
1879	100	100	100
1880	100	100	100
1881	100	100	100
1882	100	100	100
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Two pages in the yearbook are missing on the 17th and one on the 18th of the century.

(The yearbook)  
GEORGE MAGNIFICENT  
Continued from the 17th and 18th of the century  
The yearbook is missing on the 17th and one on the 18th of the century.